M2585
Group I Barn
Thursday June 19, 1975

So, this is supposed to be a Thursday meeting in new format. Maybe it was difficult to define who should come. I left it, as you know, to each person's conscience. And when you have a conscience, you have to ask yourself a question: "What are we having this meeting for? That means, to what extent have you prepared for something that you want? And I made a distinction between people who do know what they want, who are fundamentally interested in Work, who see the necessity of Working. Supposing I say, all of us are in prison. Who can agree with it? I mean that you feel it in your bones that you are bound. I think you have to ask yourself that question because that is really the consideration why you should be here tonight.

Of course, I will go over the attendance list to see who I think should not come. I wished I didn't have to do that, but you know there is something that you must remember. When we now talk about Work itself - application and experience - some who are not familiar with Work as yet, or don't even know what it means, or don't understand really the terminology we use, may be impressed by certain statements of others who are further along the road of understanding, a road towards Consciousness and Conscience. And then when we talk about it, I wouldn't say it is like higher mathematics when you're still on the level of equations; at the same time, there is a certain calculus - that is, there is a terminology which you, when you begin, cannot understand because you have not that experience.

I think you must realize that because what is the result of Work on oneself? We have in mind that we are, as I say, bound, that something is within one which cannot function, which is held back. In the first place, it is life as Magnetic Center which is bound within one as we are a body. But it's not only the body; it is whatever we call feeling and whatever is thought processes and these kind of functions of a personality also are binding for life; that is, we are not expressing in a mental way about what we really are, and neither do we feel with our feeling the reality of life. And so when we talk about advanced information, institution of higher learning, it may do damage to those who really are not as yet familiar with

it, and giving them advanced knowledge of that kind may prevent them from really Working down to that what is essential first. And that they cannot understand, when they know too much about what might be in the future, of what actually is the present where they should start.

In a very general way I don't mind that people come at your own risk, but I really would consider it very definitely if it is going to be good for you that you listen to this kind of advanced knowledge, because that is my aim. I don't want to talk about little bits of nonsense we talk about in the beginning, lovely as it is and necessary as it is, I don't want to spend the time. I will refuse questions of course of that kind and they should not be asked. I have in mind a group of people who understand that this kind of bondage of a man, simply because he happens to be born on Earth and the conditions on Earth are such that he is bound by his form, his feeling, and his mental processes. And that in order to free that kind of life from his own Magnetic Center, it is necessary first that he has a concept of what can set that Magnetic Center, that Life within oneself, free. For that you have to have knowledge of yourself otherwise you don't even know where to begin, and it cannot any longer be on a general basis by having a nice feeling about it, or every once in a while expressing a wish that perhaps you would like to Work but you cannot do it. All that is now forgotten; that belongs to grammar school.

We are now going to talk about the actual application in seriousness about one's life: daily life, life with aspirations, life which already is affected by an inspirational quality of an actual deep-within-oneself-wish, a wish for a development of one's Inner Life, sometimes trying to understand the form in which Life is expressed in our daily experiences, but where there always has to be the background of Objectivity, and at times quite definitely must be put to the foreground because that is where the emphasis is going to be. We want to talk about Inner Life and the possibility of development of that, not in your ordinary existence. It is placed in your ordinary existence because where else would you put it?

But I want to make the emphasis very strongly on an 'I' existing, having been created for a very definite purpose to help a person understand what is meant by Objectivity which, in our terminology, means freedom from subjectivity. Sometimes we say preparation for being able to die, at least with the physical body leaving that on Earth, and continuing to exist in the form of a Kesdjanian body and

in the form of a Soul. We want to talk about how to build a Soul, not primarily how to embellish your life. So the questions cannot be any longer on your difficulties in ordinary life, which of course everybody has and everybody must work through, but I don't want to talk about that. I want to talk about the concept that is within each person wanting to Work on himself, for the sake of setting certain things free which are within him and belong to his spiritual existence, that what really is the motivating force for any one man who wishes to become a real man and harmonious, in the sense of Gurdjieff. It means of course that this question of harmony has to be understood.

What is really meant by a harmonious man? Saying sometimes that he has to become Conscious, that he has to have a Conscience, and that because of that he can have a Will. That it must be a man who is harmoniously developed, a personality which can become or is on the way of becoming an Individuality. And the definition for an Individuality is that such a man has developed his three centers simultaneously, not one at the expense of the other two. At the same time a development of each of the three centers to their possible full-grownness of becoming a body, at which point, when such three bodies can coexist, there is a chance that there is a level of his being and his being becomes his harmonious man. That is the real aim. And you understand now why it is serious because, in the first place, you have to understand what you are now, and I assume that you do know; that you know enough about yourself that you don't have to talk about it any longer; that you see your tendencies and that what binds you, that you see that because of that, you are in prison.

And I would like those who understand that to find out how can they get out of prison, how can they, when they know that they are bound, and there is some reason for being bound - the reason being, being on Earth - how can they, a few, get together and make plans, you might say, to escape. How can one do it and how can a few do it unless they have a plan that each one understands, so that there is cooperation of that kind, having in mind a fulfillment of a plan of escape. And that such a plan has been made by a confrontation for each person in connection with his 'I', which 'I', you might say, is the outside help that is given, kind of preparing, helping, and making a plan, so that such a plan can be successful. And that when a person can escape from prison, he then will be under the further guidance of an 'I'.

We simply say that an 'I' existing has to start to operate, to be able to give advice, a certain kind of knowledge which is reliable, an absoluteness which must be understood by all the three centers, and then encouraging such centers to wish to grow up so that the total personality can grow out into an Individuality. Our ordinary life is very much like the middle 'C' on the piano. It is a tone that is struck. I call it an unconscious existence, but fortunately in music it can be understood in a little different way because, when any one tone is struck, it has overtones. And the process that we want to be engaged in is to see to what extent can such overtones be heard, and even how can they start to exist on their own and eliminate the middle 'C'? The first step obviously is a (- - -) you might call it a Do one octave higher, and there are several overtones, the first one being that higher Do, the first Do on the scale. And that the process of changing a personality into an Individuality is a slow process going from Do to Re, Mi, Sol, La, Si, Do until that second Do is reached.

And the characteristic of that in relation to the first Do is that the rates of vibrations are twice, compared to the first Do. The higher Do vibrates in a different rate. It means it is a higher tone, but it also means it is much more sensitive. And it includes the possibility of being separated from the first Do and to stand on its own feet. And so that process means that I gradually, going from the first Do to the second, want to eliminate the influence of the first Do, so that then the second Do can actually start to function in its way, I say, at a higher rate of vibration; that is, less density, more sensitivity, more ability of mentally having an insight in that what is actually the purpose of one's life. And the influence regarding one's feeling is that it should represent, in the form of a Conscience, a certain force which starts to operate, away from one's own selfish attitudes, and giving up more and more such qualities of the original Do which are inherent in each personality, and gradually including in that concepts of the totality of Life, beginning with the form of life as represented by one's Inner Life.

So, we are talking about how to become an Individuality, how to become free from the bondage of one's personality, how to find the reasons why we want to Work towards that, and why we wish to take on responsibility. It is a question, when you come here on Thursday, that you have Worked, not only the Thursday at the last moment thinking that there is a meeting. You have to Work during the whole week, day after day, whenever the thought comes and you feel it is possible, as we would say, to Wake up with an 'I' being present to you in your different

activities, to whatever extent that might be. And that of course is determined by your attitude. What is it really that you want within yourself?

We talk many times about a Man Number Four, a person who is really already a little free from the ordinary One, Two and Three as ordinary centers, who can accept that there is a possibility of further development and that he actually has a wish to develop and, I would say, a wish to develop in a very definite sense a la Gurdjieff. Because that is what we have to talk about. When he talks about Objectivity and an 'I' existing, there is a very definite reason for using that kind of a concept. It is not just something that you want to do in order to improve yourself, or to become a little bit more facile with your mind, or even the deepening of your feeling. It's an entirely different concept which does not belong to this Earth and where one, nevertheless, wants to think about it and feel about it and see what can actually become the activity of oneself, instigated by those kind of possibilities of becoming Conscious and Conscientious.

And that there gradually should start to exist within a man a desire for having a real Will, of being a man - and I've defined many times what is a harmonious man - that there has to be during the week, many times such thoughts and feelings regarding that Work, and that you take off the time to be in contact with that wish, and that you at times want to study and sit, think, maybe even try to make contact with that wish. I don't care how you want to call that. It's a question of your seriousness and your attitude, and with that kind of information about yourself; the obstacles you have found, whatever the bondage was that you realized, whatever there was in the type of yourself, your difficulties that you have to learn to overcome, or at least to start with, understanding them in the real way, in accepting them - such bondage, such principles of your character even, such ordinary traits, such forms of behavior, such habits - all of that belonging to your personality in the three different functions of the three centers - that at least you have an idea that that actually is the truth, and that you then know, once and for all in that kind of an Acceptance on the part of an 'I' seeing you, observing you, becoming impartial to you as a personality, to be able to eliminate the thought processes of association and your own wish for wanting to explain things, and to see how you can rationalize yourself out of conditions you don't like.

All of that you see, I would say, has to be behind you more or less, and that will help you to have an attitude of really wishing to come to this meeting in that

kind of a state of receptivity, wanting to find out what is there for you to be used for the following week, so that the next week we can continue and not repeat the same thing; with other words, that we can grow up. That is the purpose of these meetings.

I've tried this a couple of years ago by having twenty one meetings, and we called them Firefly meetings. For me, they were a disaster as far as the results are concerned. I think they were good meetings in a general way, but they did not function and did not lead to the results that I hoped for. I don't want to make a similar mistake. Perhaps at that time I was not strong enough to tell people to get out. This time I will tell you and ask you not to come, sometimes maybe because you may attempt a question, sometimes because I happen to know something about you and I would say it is not for your benefit that you even listen to these kind of higher mathematical formulas. But be that whatever it is, we will see in the future how it will work out.

I want to mention to you that you must come with the proper attitude of wishing to ask questions or make statements if you possibly can. The attitude can be such that maybe you cannot ask a question, but at least you have to participate in the discussion of a group, so that if there is a chance that you could ask, you would ask, and you would feel free to do that and not sit all the time in a meeting without speaking. So that every once in a while you must force yourself to make a statement about your own state, of what you are as a personality, and what you know about yourself, and what you think perhaps you ought to do; and then asking what is it that Work itself can do to help me to get out of that state of bondage.

So we don't expect people, all of us in one evening, everybody to ask a question. I'm interested in your psychological attitude, in your real conscientious wish to come here to see what you can do for yourself, for the following week. I think it ought to leave out many people who don't know very much about Work. And I'm quite certain that it is necessary to provide for such people opportunities to listen to the principles of Work, the beginnings, the definitions, very similar to what we try to do on Tuesday, and also a discussion like on Wednesday. Those groups don't exist now any longer. At the same time there are people who would like to try out for themselves to become, let's call it, the beginnings of a teacher. I'm not at all against it; I encourage it very much. It will have to start in this group with the small groups, so that then they - whoever has that kind of a wish and

wants to be able to communicate to others or wants to make clear for himself that he knows what he is talking and thinking about - that there is an opportunity first in a small group, every once in a while, to invite someone of that kind - let's call them the greenhorns, and there are still quite a number of them in this group, and no blame because that's in the nature of it. Many people, I think, come here in order to derive some benefit from the group itself and actually are serious about wanting to find out about Gurdjieff. So there must be an opportunity given for such younger people to come to a group, I say beginning with a small group.

But then maybe someone might have an idea that he would like to give a little lecture, some kind of form of communication, both for himself to test himself out to see how clear he is or she, and then communicating that to those who are willing to listen. Such groups should exist every once in a while, not on a regular basis. Whenever anyone feels that he is ready for that and wishes to do that, he should simply announce it; there's going to be some kind of a group to all who want to come because so-and-so is willing to moderate that kind of a meeting. That is one way. I hope that several of you want to do that. I don't want to take the opportunities away from people who really have to learn what Work is for themselves by means of having to formulate in the presence of some who may ask questions.

There is a second thing. I would like Work to be discussed much more than happens at the present time. Work is not dependent on a few meetings and Work is not dependent on an activity, and mostly, in most cases an activity, particularly when physical work is involved, is not very conducive to happen to think about Work itself, you yourself, when you are hammering or sawing, or even when you are attending to the office, or when you are reading, let's say, for transcriptions.

There has to be much more among us of an exchange, and from now on I will ask you to consider the lunches - the daily lunches - of that kind so that you come here not to talk about a lot of gossip or about things that are perhaps a little important, but not so much. But that there is a certain time set aside, perhaps even certain lunches, or a table where someone can say a few things - not much, and not in the form of a lecture, mostly in the form of reminder, of saying to the people he works with; we are going to work again this afternoon and we have to do this and that and so forth. What can we do to help each other to remind each other that there is another purpose connected with just making toys, or pottery, or building a house.

That you are reminded in the middle of the day, like many times I've suggested - it happens that way on a Sunday that you still have an afternoon where you can do what you didn't do in the morning, because you were not sufficiently alert to the possibility of that. I think in that way there can be - I talk all the time about elders of the church - I talk really about the possibility of a development of a group of understanding, of wishing to cooperate on that kind of a basis, and helping to remind each other so that then they, as a real nucleus being alive, can become presentable and examples, and giving indications for those who are green in what direction we wish to go.

I want to delegate all such things because I cannot be present; it is up to the group to take over. The group as a whole has a responsibility and the variety of different activities that we are engaged in are going to be headed up by a few people becoming responsible for such activities as we do have; let's say contact with people in other parts of the country as far as groups are concerned, or correspondence of a certain kind so that there is more and more a uniformity of how to answer and what to do, and to eliminate the correspondences which are not worthwhile when we get a great many, or several letters from people who don't know anything about Gurdjieff at all but are perhaps a little mentally disturbed and think that we are some kind of a commune. All of that I think can be regulated. Our arrangements we have regarding the children, the school, it has to become more part of us. We have a little bit of a get-together tomorrow, and it is the first time that some of the children will graduate. Where will they go and what will they take with them, and to what extent can we even feel that that what they have learned is going to be of use to them? But it's not only the school.

The cooperation of the crafts - necessary to understand the meaning of craft, not the commercial aspects which are very small or should be. A definite wish on the part of those who are interested in that to work together in an exchange on an artistic basis, on wishing to make things right and beautiful and useful, and whatever the form it ought to take - going out and having one show after another, or gradually building up certain things that can be managed from here, and that also can profit by the existence of the Railroad Store.

Such things we will talk about as we go along. We will have different arrangements for people where they have to live. What actually is taking place with their living - I mean Guesthouse, or the Jones house. The crafts people I hope we

can move gradually to the Chardavogne Village. But for the time being what is happening at the CBA, the Barn we are now using? There is not enough understanding among many of you people. It has to be regulated so that such things can become self-sustaining. There should not be any particular reason why people who use that, including the CBA office for keeping books, etc., or where there are telephone calls made, that that is not attended to by those who are responsible. Such things are very important, you must understand that, from a standpoint of the little bit of organization that is necessary for us to maintain.

You might say those are little side issues but they will all originate and be discussed even on a Thursday as to the attitude of people, very much as we have talked several times about the attitude of people who come here for the weekend and who want to really be organized sufficiently so that there is not a lack or not too much, let's say, waste. I want to say these things in the beginning because we have to keep track of them every time so that we are reminded: what is the level we wish to maintain?

If you have anything to say regarding a Thursday evening as it is now going to be held, let's talk.

Elaine Knight: Mr. Nyland?
Mr. Nyland: Yah.
Elaine: It's Elaine.
Mr. Nyland: Yah.

Elaine: I've had a question for a while and I've tried to apply it in my life and I brought it up and talked about it in my small group. It applies to a lot of what you were talking about earlier and what you've been talking about for a while. To me I call it in my life and in my Work, balance because I certainly know that I haven't gone into anything that could be called harmony or unity. But it seems to me that balance as an approach in my Work is open to me and possible. And I'll explain how I mean by, as an approach. Originally when I started to Work and make attempts it was a very haphazard thing coming from a very emotional place. And that went on for a couple of years and recently, last fall I began to desire a certain clarity for myself. And my approach more and more simplified and became something that was not so emotionally charged, but that came from a place that I felt could go much more in the direction of Awareness. And for almost a year

now I've been Working in that way. And all I can bring to that kind of an approach is - has to do, as I see it, with energy.

I try to have, when I make an attempt - my body and what I'm doing - to be as simple and as relaxed as possible. I try not to charge myself emotionally or to work myself up, but to simply, to create 'I', to have something Aware of me. And most of the time this gives me a moment of Awareness. I very much feel that I'm getting someplace in that way, but I still feel like I want to understand more what it means to Work on yourself in that way in three centers at one time as an approach. I feel like it eludes me when I wish for it as an approach and so I just make an attempt.

Mr. Nyland: Elaine, the attempt is when there is an 'I', that an 'I' observes, that is, is Aware of oneself doing, whatever one is doing. As I explained some time ago, it will include the thoughts and the feelings. But there has to be such a definite entity as an 'I' existing, as an Objective faculty, which is Aware and on account of which that 'I' can accept me for whatever I am. I cannot expect any balance and I cannot expect to go even further until I get to the point of such complete Impartiality regarding my personality as a whole. And each time, when you say there is an Awareness, there has to be that kind of taste that you are, at that time, nothing in the eye of 'I'. I think you have to deepen that much more because you're liable, when you talk about energy or you talk about an 'I', I wouldn't say flippantly, but it is not as yet felt that there is an 'I', that there is an Objective something present to you, and that you, in the presence of that Objectivity, are a different person. And there is a realization of such existence of oneself that only can be acceptable without any description whatsoever about what you are doing. There has to be a very strict separation between an Objective existence as a result of your Inner Life wanting to grow up, and your ordinary outer life, also continuing to exist.

And I'm quite certain you have not exhausted all the different forms of your ordinary life in the expression as we have it, in the form of the body, the thinking and the feeling processes, in many conditions of your life, not limited to a few things that you are doing regarding any kind of activity. In your whole attitude, you should have the gamut of the totality of all manifestations of yourself, being as it were scrutinized under the 'I' Observing that what you are. You will see when that

starts to take hold of you, that there's a tremendous amount that you don't know about yourself in that sense. That you must Work for.

Elaine: That's very and - and - then not worry about . . .

Mr. Nyland: Don't worry about the rest. When there is an 'I', the 'I' will tell you, will tell you at the proper time what has to be done. You have to become free from yourself.

Elaine: It's, it's the reason that I was searching for that kind of an approach was not to almost broaden the base of my Work but - was because I was feeling this kind of bondage and seeing or thinking I was seeing that that kind of bondage came from that, at least in part, that imbalance.

Mr. Nyland: Whatever you want to call it, you have to be sure that there is an Objective something present with you and continues to be present, not just a little, I call it, flash in the pan. It's not a little thought, it's not a little feeling. It's a tremendous thing to make an 'I' continuously existing. When one is working on ordinary things or talking. I said the other day, shaking hands maybe, an 'I' can be there but it's not only shaking hands. These are all kind of expressions I use, in all kinds of confirmation, reaffirmation for myself existing, wanting to talk about it, at the same time that there is something that is constantly present to me. I have to understand much more the omnipresence of 'I'.

That's why I say, we're talking now quite differently. I'm not talking about just a little bit of an effort. I'm talking about the totality of myself. I want to know myself as I am, complete, the way I am, with all the characteristics, and I want this 'I' to accept that - not even judging it. I want to see myself in truth.

Try to see that first. Afterwards, it will be quite easy when that is much more affirmed and confirmed and is there in existence, almost I would say, that you can count on it. The other things of harmony and whatever there is that's energy - they will follow in time. All right?

Elaine: Yes, thank you.

Mr. Nyland: Build your 'I'. That's the whole problem. All right?

Elaine: Yes.

Mr. Nyland: Yah.
Fred Curchack: Mr. Nyland?
Mr. Nyland: Yah.
Fred: It's Fred.
Mr. Nyland: Yes.

Fred: My question is very much in this direction. This week I had a very clear picture of myself in the sense of being unbalanced or undeveloped in an intellectual sense and, apart from being able to accept that, as soon as I was able to see it clearly, I had a desire to grow or to change or become more developed...

Mr. Nyland: No. You Accept it. You stop there. No further wish for development or change. First you must know what it is to Accept yourself. It has to be without a thought, without any wish for a change - just I am that what I am, this I am. And no thought, no feeling. Then it becomes Objective. That's your problem, Fred. Work that way because what you started to say doesn't belong here now. You understand what I mean?

Fred: (Yes I do.)
Mr. Nyland: Okay.

Robert Burnett: Mr. Nyland?

Mr. Nyland: Yah.

Robert: In relation to what you're saying about attitude, what I consider to be my real attitude towards wanting an 'I' only is not really known to me at certain times, and I want to know if this in the line that you are talking about. For example, there are certain things in my life that affect me. A recent example is one of the movements in the movie. Now when that affected me, it - some corresponding part in myself really became alive and it gives me a sense of what's trapped inside of myself from an Inner Life point of view. And what became

activated when I was inspired that way was some very deep kind of emotional response and by this time that is linked up with what I consider to be the aim of my Work. Well, at that particular time, when that was happening, I saw myself in - in two parts, two distinct parts. Myself sitting there with my hand up against the wall and my tensions and my listening and all that was happening in relation to that, and also this activity inside of myself which was very strong. And the result of that, once I saw those two things about myself and knew what was happening - I think I knew with my mind - something took place which often happens. And that is that's what became acceptable to me, that there really are those two parts of myself. And the struggle, the struggle that Gurdjieff talks about, I wonder if it's the struggle that takes place when those two things are evident, and those two things are struggling against each other. And I'm asking because the result is a very strong acceptance that that is me, and it's not followed by a wish to change at all, but it's followed by a series of impressions of myself; with that kind of a struggle taking place it becomes acceptable but it also becomes a direct inspiration to Work at that time. Work, Work seems to come automatically out of the presence of that kind of a struggle.

Mr. Nyland: You heard the...
Robert: Yah.
Mr. Nyland: Yah, all right.

Robert: So often, so often when I try and Work the struggle that takes place is myself, not really accepting myself but struggling for an 'I'. And it doesn't always yield a result in Work - I'm sure of that - but this other kind of activity of myself does. Well, isn't it logical that one way to pursue my Work would be to actually try and increase circumstances where it is evident to me that there is really a tangible part that wants that 'I' which is in opposition to the rest of me?

Mr. Nyland: I think it's necessary that there is a wish on the part of yourself in your personality to have an 'I' created and be present. I think that when you're emotionally involved because you see something, certain things take place in you which are not right. And the 'I' is an impartial judge of that what you are totally. One is affected by certain conditions and emotionally one becomes engaged in them. But when there are such two parts, you might say, of that when you are sitting and then also something else taking place, there is no 'I' as yet until an 'I' starts to speak.

An ‘I’, when it Observes, when it is really in existence and when it really starts to accept you, it starts to talk to you in a certain way of Objectivity as a recognition of yourself being what you are on Earth, with all the different attributes you have. And the struggle is that the Acceptance which is expressed by an ‘I’ is of you as you actually are, and the difficulty is that this ‘I’ cannot function Objectively because it’s constantly interfered with by your thoughts and your own feelings. There has to be much more of a separation of that what is of that higher quality as an ‘I’ existing, and then functioning regarding the totality of yourself. And it will see of course distinctions of levels of an emotional state or even an intellectual state. All that remains your personality. From that, being affected by something that really hits you, you can have a desire for creating an ‘I’ as a representation of God. But when it is still within yourself as an experience of an emotional kind, it is not God as yet. And I think it has to be much clearer that Work first is the existence of something Objective which is interested in me and is telling me, first, to accept that what I am; afterwards, telling me what I ought to do with myself. And I don’t feel that as yet from your statement.

Robert: Uh hm.

Mr. Nyland: An ‘I’ is an Objective something as an entity functioning, and that functioning, I say, starts to talk, it starts to tell something. It gives you the information about yourself in a certain way, as we say, collection of facts of self-knowledge. But of course the function of ‘I’ is only starting then, it starts to look at me, and it is then, and to some extent after the Acceptance - which Acceptance means that there is no blame and that there is no necessity for me on my own part to have any energy spent in thinking and feeling about that I ought to be different. That’s why I mentioned to Fred, there is no desire that I wish to change. I accept myself, that the way I am, this is the way I really am. But when that once is the Acceptance on the part of ‘I’, I, myself, as a personality knows that, that I am Accepted. And then I can start to Work; that is, the ‘I’ then can tell me what is wrong and what is right with me as a personality because I can then take it. You see where the transition is: the Observation process furnishes knowledge of myself up to the point of an Acceptance of that what I am by ‘I’. The step which comes next is an ‘I’ starting to tell me, in perhaps constant presence to me, of that what I am and that what I should become.

It is very necessary to make a sharp distinction between an Objective faculty, an Objective something or an entity, and that what is still my ordinary life.

Do you see what I mean, Robert?

Robert: Yes.

Mr. Nyland: Sometimes it's very tempting to say I'm emotionally affected and it goes deep, and to think that that is a form of spiritual life which is an equivalent to 'I'. 'I' is much more than that. It has a quality of that kind of benevolence which I understand when I'm affected emotionally, and it is the beginning of an Inner Life. But an 'I' is not an Inner Life. An 'I' helps an Inner Life to grow up to a certain point, mostly I would say becoming Kesdjanian body. But the function of an 'I' is further than that. It's to say that what is the Essentiality Essence of my life existing which is bound - it has to be set free, as I said in the very beginning. And when that is imprisoned the 'I' helps the people who want to set themselves free and escape, to tell them what to do, and for that something must be wakened up in each person with the realization that there is a life force within them, and that the real escape is to set that Life free in itself so that it can actually develop in a further direction of higher Conscience and higher Consciousness.

I hope you see that, Robert.

Robert: Uh hm. Yah I have to consider that.
Mr. Nyland: Yah, I don't think it is entirely clear.
Robert: No, it's not.
Mr. Nyland: I know.

Judy Freed: Mr. Nyland?
Mr. Nyland: Yah.
Judy: Judy.
Mr. Nyland: Yah.

Judy: In relation to that, does an 'I' eventually somehow bring together the two experiences of my life - the recognition of my Life existing within

a form, and the information given Objectively about that form, that is, the bondage of it? Is it possible to bring those experiences together into one so that . . . so that . .

Mr. Nyland: Yah. I know what you mean. Eventually yes, but it is not in the direction you think. The question for an 'I', when it exists as an Objective faculty starting and the beginnings of it, is first to give information. That is expressing an interest in that what I am at the present time, and in wanting to Accept that what I am, impressions of 'I' become natural in the sense for 'I' not any further interfered with by any thought or feeling on the part of myself. This 'I', when it starts to function and is a beginning of an Objectivity within one's life, starts to affect the different factors of myself, the different organs, the different ways of functioning in myself, now unconsciously functioning, more and more becoming tinted in an Objective sense. In that way the 'I' helps first to interfere, as it were, with the ordinary conditions of mental activity in the form of thought, and particularly the associations. And this 'I' then, being present to the functioning of a mind, will give the mind a chance to start to function independently in the different departments, without being interfered with by either another department of the mind, or even allowing a feeling to come and interfere with the sanctity of Observation.

After that, and very soon after that, an 'I' expresses its interest in me by benevolence regarding my emotional state, so that then there is in my emotional state a recognition of something existing of a higher nature which will agree with that what I am trying to do with my Inner Life, for which it needs further guidance. But there is first the interest that I know exists, and I then start to make behavior forms of myself, emotionally, in connection with that what I think an 'I' would like me to be. That doesn't happen in a very short time, but ultimately an 'I' starts also to become interested in the manifestations of a person, and the loosening up of the different physical muscles and that what is necessary as sensing, necessary for draining and such little tasks that we do have. An 'I' also becomes interested particularly in the loosening up of the Si-Do of the physical body. With other words, it makes a physical body easier to behave and much more flexible.

So these are the three influences of an 'I' on the three centers, 'I' remaining objective, the three centers remaining subjective, but gradually being formed and re-formed and inspired in a different way of wanting to reach a higher level for their own vibration rates. Now if one can imagine that that takes place, that each of the centers could grow out to become a full-grown body, there's an entirely

different state. There are three full-grown bodies which can function independently and could also function together because, you might say, they now have grown up together and they know of each other without wishing to interfere with each other. It is a state of Being. There is a possibility of a fusion between these three bodies, and becoming then a Being at a higher level. Under the influence of 'I', this fusion can take place.

When that can take place, the 'I' has no further function to fulfill and can again return as Life to the totality of Life itself. The fact remains that then there are three bodies which can function in two ways: one as an entity of a higher level in the form of being a Conscientious and Conscious man with a Will; the other is, going down to the level of centers and behaving then in accordance with what is required for the conditions which are being met on Earth. It means really that at the same time when an entity of a Being exists, it can also exist in the component parts which were responsible for the existence of the entity. And that is why this 'I' is helpful to produce that, so that in time when an Individuality exists, there is no further need of the 'I' because it has fulfilled its function, and in its place there is a man who can function in an Objective sense as a Being, knowing what to do or not to do totally, in connection with all the three bodies functioning, but then losing as it were, in that functioning of the entity of the Being, their own identity. And together with that, there is a possibility for a Being, as it were, coming down to Earth and utilizing again the component parts out of which it was made for whatever reason it is necessary to manifest on this Earth.

There is a possibility of a Conscious and Conscientious state and a Will going over into an unconscious state, into ordinary mental functions, into ordinary forms of behavior in the physical body, and still not losing its own identity from within, which is Life existing, this time within a man but not in a prison.

You understand that?

Judy: Thank you.

Mr. Nyland: I've compared it many times with the possibility of any kind of an element or a chemical substance existing as a result of two others or three, making a new body with different properties, but all the time being possible to let it return to the component parts out of which it was made. That is the state of a Being

as a man existing when he's existing on Earth. When he still has certain responsibilities for the maintenance of his three centers, even if they are full-grown as a body, that he can use them for whatever purpose is necessary in order, you might say, to fulfill a task for himself in this life. It is as if a man could become in that sense a Messenger from Above, being sent for the fulfillment of certain things that are still necessary to be done and for which his Life must be used. I think a person can reach a level of that kind of entity ready to die but not dying because he has still something to fulfill as far as his life on Earth is concerned. Does that make it a little clearer?

Judy: Um, yah.

Mr. Nyland: Don't look at 'I' in a limited sense. 'I' becomes all-wise, 'I' becomes all-potent - omni. 'I' becomes all-present. When it has reached that state as it were it has given enough for the existence of an entity as a being, which entity then is able to function, as I said, in two ways.

All right?

Judy: Yes, thank you.

Mr. Nyland: It's a little higher philosophy to see what actually the ultimate aim is of an 'I' functioning, but it also shows the necessity that there has to be definitely, very definitely, something that is independent of my personality. I can call it God if I like. It doesn't matter. It is a representation of God. I simply call it not God because God is universal and it is cosmic. We are talking about the region of ordinary self-knowledge, and for that I would like an 'I' to be present to me as if such an 'I' is actually a kind of a person belonging to me and my creation. And it is possible for me to understand that. I cannot understand the concept of God at all. I will have a chance to understand it after I reach the first step up, and with a Kesdjanian and a Soul body, most likely my Soul body can recognize God. But for the time being I use 'I' as the representation of God coming down to me, and from my wish, my prayer, wanting to help me then, becoming guide, guiding me to my fulfillment, and then again leaving me.

All right?

Francisco Staffanell: Mr. Nyland?
Mr. Nyland: Yah.
Francisco: It's Francisco.
Mr. Nyland: Yah.
Francisco: Does that - this change that you seem to indicate - does it happen at one point, when one does…
Mr. Nyland: Of no interest Francisco.
Francisco: No interest?
Mr. Nyland: Nope. When it happens you will know.
Francisco: Yah, but . . .
Mr. Nyland: You ask about the point when it happens, it's too theoretical.
Francisco? For me it's not theoretical, sir.
Mr. Nyland: Yes it is.
Francisco: Um.
Mr. Nyland: I'm sorry.
Francisco: I had an experience of something in which 'I' saw me.
Mr. Nyland: That can be , but we're not talking about that.
Francisco: No - saw me in a way sir, that I had not, something which was very simple. I was in a simple situation and I was repeating something which was so simple I had avoided and I believe that it was the type of condition that you talk about.
Mr. Nyland: Was an 'I' Objective to you, Francisco?
Francisco: No, sir, it did not.
Mr. Nyland: Okay.
Francisco: That was the difference.
Mr. Nyland: Then we don't talk about it.
Francisco: Right.
Mr. Nyland: Not here. We talk about experiences of Objectivity as a result of Work about which there is no further question. That's what we talk about in this meeting.

Michael Near: Mr. Nyland?
Mr. Nyland: Yah.
Michael: This is Michael Near.
Mr. Nyland: Yes, Michael.

Michael: You're talking about the experience of an 'l' existing. As a matter of fact, you talk about it in this way quite often that, from my experience, I have a very difficult time putting it together. My experience with...

Mr. Nyland: Putting what together, Mike?

Michael: Well, putting what you're saying about the information that 'I' provides by virtue of its existence in my life, with the information that I've received from the experiences that I've had of 'I' existing (before) me. I would like to . . .

Mr. Nyland: Is it different?

Michael: I would like to talk about my experience and try to come to an understanding more specifically of what you're saying. The experience that I have, the information that I receive from the functioning of 'I' in my life is by realization, Mr. Nyland. It's a - it's a - it's not a conceptual - it's not conceptual information. It's a perception of myself as I am and a statement from the perception of the fact that I am, a statement by reflection of that truth as an Objective truth for myself, by a realization of that truth, I see myself as I am as a human being reflected in that, and by that I get information about myself as I am as a human being bound on Earth.

Mr. Nyland: Why do you call it reflection of that? It is a fact: an 'I' Observes you, sees you in a certain way. You receive the fact of you existing.

Michael: Yes, sir.

Mr. Nyland: You have to add to that, that that what actually is received by 'I' is Accepted in the sense we mean it; that is, it is translated for me that I know that something is existing to which I, unconscious human being, am Acceptable. That is the difference. So it has to flow over not only from a reception of a fact of my existence into that what is for me no further - there is no further necessity of talking about it within my unconscious state. In that way, I take the Acceptance started by 'I' as a total Acceptance of me for whatever I am, and then I know that it is coming from an Objective fact recorded by 'I', and now I make it my own.

I've said many times that when an 'I' is Observing and gets impressions of me, it is recording such a fact. Such statements about me as self-knowledge are put in my memory, and I've compared it with other facts which are put in my memory by means of my ordinary mind functioning. And I say sometimes, I will use the facts which are absolute in preference to those which are not as yet absolute when I wish for using them as building blocks on which I want to build Kesdjan and Soul. So I already know the difference of what I call an Objectively reached fact and a subjectively reached fact. And the acceptance that I'm talking about is that I wish to use all facts which are absolute and in truth Objectively obtained.

Michael: Mr. Nyland, that's the - the root of my question is - a fact - when you say a fact that's Objectively obtained, for me, the functioning of an 'I' for me is a registration of, of the purity of the fact that I am. It's an acknowledgment of being. Now that is one kind of information that I receive. And what I say when I said reflected, which is also in the light of that experience, I am showed - it's so hard to talk about this, Mr. Nyland.

Mr. Nyland: (Well,) let's try anyhow. Otherwise we would keep quiet.

I think, Mike, you should extend the functioning of an 'I'. So far it is only - what you have talked about - is a fact. And of course it should be a continuation of facts which gives me then my personality as behavior form. And when I once get clear about the truth about my behavior as a continuation of such facts as a result of an 'I' continuing to Observe me in my movements, or in the form in which I am, I extend the function of an 'I' much further than you at the present time want to admit. It cannot stop there. I've got to have an 'I' which is there in the presence of the total manifestations of everything of my personality - all organs included. That is the ultimate aim.

Michael: I - I do understand that, Mr. Nyland, as an aim.

Mr. Nyland: Good.

Michael: The difficulty is, is coordinating what my experience is with, with what I hear you say. I want to come to an understanding of my experience. I have a feeling that I might be limiting myself in terms of how I'm, I'm expressing

my own experience to myself, if you know what I mean.

Mr. Nyland: Yah, I think I know. That's why I think you are limiting yourself to the statements of facts only. I think you should attempt to have an 'I' much longer present, and for that you have to be very simple in the form of your behavior. That is, your personality has to be on a fairly low level of not being engaged in too much activity, and not the use of too much energy. But I think there has to be an attempt made that your 'I' continues to exist while you are, for instance, talking. You could attempt that, Mike. But you go off into thinking about it, you see.

Michael: Yes, sir.

Mr. Nyland: That is where you make the mistake. An 'I', when it exists, is no further interested in thought. As soon as your ordinary mind will start thinking, it starts to interfere with the existence of an 'I', because I do believe that an 'I' does have a function to fulfill in the mind itself, and it starts to have interference then from the rest of the brain.

I would look at an 'I' actually - building a little house within a little temple, somewhere. And that there's an interference of the different associative forms of the mind itself which interfere with the erection or the running of the machinery in the temple. Temple is a very good word for it, because really from the standpoint of an ordinary existence of mental functioning, it is like a church where this 'I' can start to operate. And the interference from the 'I' regarding anything of that religious nature is quite obviously true in ordinary life. I think one has to get used to the idea that there is something extraordinary functioning in one's mind and I call it an 'I' trying to establish itself - 'I' - self -and functioning in a correct way, and having to function continuously. But when there is interference of the ordinary mind wanting to keep on thinking, even if it is about the same subject, it is still a subjective thought. You see that, Mike?

Michael: Yes, sir, but the memory received as a result of an impression of 'I', can that also be said to be information of an Objective nature - this is what . . .

Mr. Nyland: Well, what else would it be if there is actually a distinction between those two so-called memories?

Michael: But the memory is conceptual, Mr. Nyland, whereas the information . . .

Mr. Nyland: No, a memory is only a storage place. You want to call up your memory to remember certain facts, particularly of the past. By itself, it's not conception. It is used by your mind and then you call it a memory functioning.

Michael: Oh, I, I…
Mr. Nyland: Okay?
Michael: Yes, I (see it). (- - -). Okay, thank you.

Mr. Nyland: Okay, yah.

Memory for me are shelves - shelves of books and shelves of bundles. It is a laboratory like an inventory which is there to be used for experimentation. Whenever I want to use it, I go to them, and I perhaps look in the label and I say, ah, there's an absolute fact. I take that.

Kerry Millay: Mr. Nyland?
Mr. Nyland: Yah.
Kerry: It's Kerry.
Mr. Nyland: Kerry Millay?
Kerry: Yes.
Mr. Nyland: Yah.

Kerry: I spoke a couple of weeks ago, and I heard some things in the meeting the next night which - that seemed to apply to what I had said and I found that I extracted something very inspiring from that. And I was home after the meeting and came to myself sitting in a chair (in) a wish to have an 'I' become Aware of me. And there was an 'I' Aware of me which remained in existence for a little while.
Mr. Nyland: Kerry, let me ask you: how did you make that 'I'?
Kerry: It's hard for me to say that.

Mr. Nyland: Why?
Kerry: I had a wish that something could become Aware of me…
Mr. Nyland: See, Kerry, when we talk at this meeting, there's absolutely no question about it that I have to have a wish and that wish has to be very deep.
Kerry: Yes, I understand that.
Mr. Nyland: You see? If that isn't there, there is no 'I' in the terminology we now talk about.
Kerry: Yes, of course.
Mr. Nyland: All right? So it is not difficult to say that that is it; if that was so, it's okay. But you must say it.
Kerry: Good.
Mr. Nyland: Yah.
Kerry: The other thing that I was going to say is that, in that, during that period there was to some extent a registration of the emotional state that I was in.
Mr. Nyland: Yah, no, again. It is not right because you first must start with an Impartiality regarding ordinary physical manifestations. You cannot start on an Observation of your emotional state. All you know, it exists, but that's not the 'I'.
Kerry.: Yeah..
Mr. Nyland: The 'I' doesn't know that.
Kerry: I understand that.
Mr. Nyland: Okay.
Kerry: I was sitting in a chair and something became Aware of me...
Mr. Nyland: No, it's a not right expression. It doesn't just happen like that.
Kerry: No, well it was as a result of my effort.
Mr. Nyland: Then you must say it. I made definitely an effort...
Kerry: ...an effort to have an 'I' Aware of me...
Mr. Nyland: Right.
Kerry: ...and there was an 'I' aware of me.
Mr. Nyland: Okay, okay.
Kerry: And I say that in that Observation there was also an Awareness that I happened to be in a certain emotional state.
Mr. Nyland: No. No. An 'I' is not interested in your emotional state.
Kerry: An 'I' is interested in me. Isn't that right? ,
Mr. Nyland: Yah. That's right.
Kerry: Well, then...

Mr. Nyland: But not as yet of you being in an emotional state. It only opens that door after the 'I' is Aware of your physical behavior, and you have not exhausted that at all.

Kerry; Well, I under—

Mr. Nyland: Well, you may understand that, but you don't listen. You are sufficiently knowledgeable about yourself having a physical body, having an emotional state and having a thought process going on. That is your ordinary mind.

Kerry: Yes.

Mr. Nyland: And whenever you mention that, it is still your ordinary mind. Your 'I' is not interested in your emotional state, I'm telling you.

Kerry: I can't believe that the experience...

Mr. Nyland: Well then don't believe it. Keep on having an 'I' Observant of yourself as a result of an emotional state, having a certain perhaps condition of your body. Your emotional state by itself is not separated from your body.

Kerry: No, I understand that.

Mr. Nyland: Okay.

Kerry: I don't, I'm not claiming that.

Mr. Nyland: No, no I'm not - I know you're not claiming, only I don't want you to talk about it because it is of no importance.

Kerry: I'll try to understand that.

Mr. Nyland: Okay, okay. Stick to physical behavior for quite some time.

Kerry: Yah.

Mr. Nyland: That's the only way by which an 'I' becomes developed. Therefore I say an 'I' cannot as yet even become Aware of your emotional state because the 'I' is much to small.

Kerry: Just one - if I could just ask : I wish the 'I' to become Aware of me. I don't want to ask it just to be Aware of my body.

Mr. Nyland: No, you better begin with that because your 'I' will not grow up. You start to mix up what your wishes are in an ordinary state - a natural wish, as it were, of your body or your personality, which is all right. I can understand that I would like it to be that way, but it's not going to be that way. I am interested and I have to know how to develop an 'I'; that's my task.

Kerry: Yeah.

Mr. Nyland: And I don't develop it by having thoughts about it.

Kerry: No.

Mr. Nyland: It only develops by giving it Work.

Kerry: So I just ask the 'I' to Observe my body?

Mr. Nyland: And the 'I' continues to observe you physically, in all kind of conditions, and make it enduring, continuous, not just a little point or a dot. An 'I' must exist and continue to Observe you, describing a line of that kind of Observation. There's much more connected with the growing up of an 'I'. When an 'I' is capable of being there and being maintained by you as a wish keeping on creating it, and as I say sometimes, when it actually is a part of you, when it lives in your house, then you can ask it to Observe your emotional states because then it's grown up. The 'I' is still very immature, Kerry. It will take a long time before it is grown up.

Kerry: Yeah.

Mr. Nyland: All right?

Kerry: Thank you.

Mr. Nyland: Good.

Richard Cohen: Mr. Nyland?

Mr. Nyland: Yah.

Richard: It's Richard Cohen.

Mr. Nyland: Yes, Richard.

Richard: Recently I've had two experiences where I had an Awareness that was immediately followed by a kind of a fear. I'm not sure if that's the word I want to use but it was as though it had - I found myself briefly, it seemed like without a personality and it was - I felt like then immediately my personality came in and did not want to accept what had happened. And I don't know how to make those kind of things palatable to my personality.

Mr. Nyland: No, you cannot. You just accept them the way you can. But they will disappear because you have enough protection with your mind that you won't continue as it were to Observe them. Don't worry about it. I can understand the fear and that then there is an impression as if you lose something or as if you're not existing, or as if you are in a different kind of a level. But it will last only that long, just a little indication of that as an impression, and no more because it is a danger. And the fact of fear means that you see it as a danger and your ordinary unconscious state simply protects you. It's quite all right; it doesn't last.

There will, in the future, be a possibility of an existence of an 'I' when that 'I' actually, in Observing you, that you yourself know in the presence of such an 'I', you are practically, to say that, nothing. So that, as it were, you lose yourself but that can only take place when there is something else as a substitute in order to give you, for yourself in your personality, sufficient reasons to wish to continue to live. So the state of fear can be overcome but it won't be overcome yet until the 'I' is much more grown up, and then, in having grown up, can give you the assurance of being present to you so that you don't remain dependent on the personality functioning, that you're willing to give up that what belongs even to the personality for the sake of receiving Individuality.

You see what I mean?

Richard: Yes. There was one other thing connected with that. And that is that, by contrast of those experiences I saw that most of the time my personality, or my thoughts and feelings very subtly come in to my attempts with maybe thoughts or feelings about Work and sort of shield me from experiencing Awareness more purely.

Mr. Nyland: Yah, I think when that enters and any kind of an unconscious or personality traits, as it were, come in, then of course they soil the opportunity for having a pure experience in an Objective sense. Anything will spoil it. It doesn't matter what kind of thought it is; as soon as it enters into the particular section of the brain where you would like to have Objectivity, it enters - it is wrong - so the Objectivity cannot function. It has nothing to do with the thought being about Work because that doesn't help. The thought about Work can only be translated to go up to a higher level by becoming a real wish. When that is there, a wish for the existence of something that is of a higher nature, that will create it. But the thought itself will never create it. A thought instigates the particular feeling necessary for that wish to create an 'I'. And you're danger point in which you have to take care of yourself, and you protect yourself.

Richard: And I'll only get past that if the wish gets stronger?

Mr. Nyland: Yah, feeding 'I'. There's only one way. An 'I' in principle is very good to give you a little information of what may be the meaning of Work, But I think the continuation of the creation of such an 'I' and keeping on feeding it

by asking the 'I' to keep on Observing you - because that is the food for the 'I' - then when the 'I' can continue to grow up, can continue to exist longer than a second, when it actually starts to become, as it were, developed in seeing possibilities of myself as they really are, in all kind of directions, I say sometimes, all three centers. It's a tremendous amount of Work that is laid away for 'I' and it is still so infantile and small that I have to do everything possible to give it good kind of food, almost that I find out what is the diet necessary for the growth of an 'I'. That is where my thoughts will go, you see, and then they culminate every once in awhile and they say: now, I have a real wish. I now want this 'I' to function. Now is the time. And I keep on saying: now is the time. Now I wish this 'I' to be made by a result of my wish, the wish as energy to be converted into the existence of an 'I', an 'I' then functioning. Alright?

Richard: Yes. Thank you.

Mr. Nyland: All right.

Frank Conaway: Mr. Nyland?
Mr. Nyland: Yah.
Frank: It's Frank Conaway.
Mr. Nyland: Yah.

Frank: In trying to apply the task of extending my Work and trying to extend awareness in the way that you talked about it to me two weeks ago at music, I find that the times when I can do that to any degree that I can really honestly say is an extension (of it) are extremely rare.

Mr. Nyland: Try it now, Frank.

Frank: Sir?

Mr. Nyland: Try it now. At the present time. You're in very good company. You may have to slow down what you are saying, extending your sentences a little bit, or even if you make an attempt for enunciation and do it slow, there is very definitely a possibility that something can be there, without any criticism, and not even wanting to guide what you are saying. You can leave it to your head to say

that, but something quite definitely can be present to you as you are talking. And even if you let it go or you lose it, you bring it back again. It is not so difficult. But you may have to change your ordinary habitual way of speaking into something that is, you might say, more controllable or less interfering. If I, when I want to speak, can use that what is energy for the speaking and the energy which is necessary in my mind for (that) to know what I am saying to a minimum, then I have a chance that there is something else that can continue to exist while I am naturally or unconsciously engaged.

Frank: Yes, sir.

Mr. Nyland: You try that. We talk about it next week.

Frank: All right, sir.

Mr. Nyland: All right?

Frank: Thank you very much.

Mr. Nyland: Is that it?

Bob: Yah.

Mr. Nyland: I hope you understand the meaning of Thursday evening. As I say, I've no objection that you come. You take a risk when you don't know very much about Work. If it can stimulate you, all right, to the good. But those who speak must speak from their experience and only from their experience, not theory. I hope you Work this week. I hope you think of the group. I hope you keep on thinking why are you here, and what actually do you want. Sometimes before you go to bed, you say, in God's name what am I interested in, for in Gurdjieff? What for, for me? That might help you.

Goodnight.